

one, that the darker phenomena of nature admit of an explanation agreeably to the Divine Word—we should find even then a reflex contribution to the Word which has furnished us with such a key.

Apart altogether from the evidence in behalf of the Divine origin of the Scriptures, we have obtained, as it appears to us, many instructive and pleasing views of the ways of God, and humbling, yet exalted, views of the character of man. We have entered fields into which the inspired writers do not carry us, and in them we have gathered instruction in unison with the letter and spirit of the Word, and fitted to enable the reflecting mind to make a Christian use of modern philosophy. If it is the will of God that men should use their lofty faculties in investigating the works of nature, it is surely his will that they should also employ them in connecting the truths of nature with the truths of revelation. All cold and distant though some of these truths may appear, we believe that when the light of heaven shines upon them, the thoughtful mind may derive much from them to refresh and quicken the faith, as the snow-covered mountains send forth their streams to water the thirsty plains of torrid climes.

SECT. II.—PREVAILING DEFECTIVE VIEWS OF THE DIVINE CHARACTER

There have been ages in the history of the world in which it might have been more needful to bring into prominence what are commonly called the natural attributes of God, such as his omnipresence and omnipotence. But the spirit of this age, fostered by the extensive study of geology, astronomy, and chemistry, always brings these perfections into bold relief, at the risk of causing other properties to sink out of view. We have been endeavouring to bring under notice the

phenomena that
are fitted to correct certain views of the Divine
character, which
are so prevalent and yet withal so superficial and
inadequate.

FIRST, THE MECHANICAL VIEW OF GOD. This is the
natural
product of a mechanical age. It is an age
engrossed in studying
the mere mechanism of nature, and its idea of
God has come to
be that of a great mechanician, or an
omnipotent engineer.